

# The Flaming Sword.

"And He placed at the east of the garden of Eden cherubim and a flaming sword which turned every way to keep the way of the tree of life."—Gen. III. 24.

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## COSMOGONY.

### The Science of Foreshortening.

[CONTINUED FROM NO. 22.]

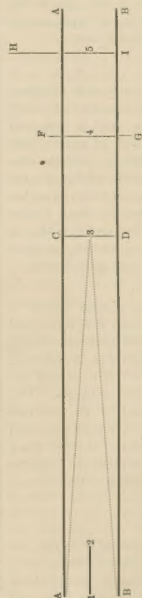
Two railway tracks placed four feet apart, observed by a person standing equidistant between them, will appear to run together in the distance. It must be remembered that this is but an appearance. They do not converge to a point, although they seem so to do. If a person will stand over one of the rails and sight along its line to the point of vanishing—that is, to the point where the four feet between the rails can no more impress its picture upon the retinal coat—he will find that he has extended the point of apparent convergence because he has widened the visual area. If, now, he has located another rail four feet to the left of the one he is sighting over, the other rail being four feet to the right, he has not only broadened the visual area to eight feet, but he has correspondingly extended, to a much farther distance, the point of vanishing.

At the vanishing point of the three rails, an object eight feet long disappears because all the space between the outside rails fails to plant an impression upon the retina. The four feet to the right of the central rail, over which he sights, has vanished, as also has the four feet to the left. If at the point of vanishing there is placed a log extending from the right-hand rail to the central one, that is, four

feet in length, it cannot be seen. Lengthen the log four feet more, extending it to the left-hand rail, making the log eight feet long, and it cannot be seen because the entire space of eight feet between the rails has vanished from view. If the log now be extended beyond the left-hand rail, the end outside of this rail can be seen on a line with the middle rail. Because a log nine feet long, four feet of which extends to the right-hand rail, and four feet to the left-hand rail, and one foot outside the left-hand rail, can be seen at the end of this one foot by sighting along the middle rail, does it prove that beyond the vanishing point the middle rail curves one foot to the right beyond the point where the three rails seem to vanish, or at the point where the eight foot space disappears? The principle

is the same whether the rails are side by side, or the same figure is maintained by placing the three lines one above another, the lower one on the surface of the earth. This phenomenon of foreshortening is mistaken by the savants for curvilineation or deflection of the surface of the earth.

The accompanying diagram may assist in the illustration of our proposition. A A and B B may be taken as the two tracks of a railway; the dotted lines terminating at 3, the appearance of the two parallel lines, A A and B B, as induced by the processes of vanishing from view, a phenomenon caused by what is denominated foreshortening. The distance across the track marked by the line C D is contracted in appearance only, not in reality, at 3. The space between C and D has vanished, consequently at 3 the rails disappear. Beyond the apparent point indicated by 3 the rails are not visible from the point 1, viewed along the line indicated by 1 and 2. The track at the point indicated by C is seen apparently at 3, and by D apparently at 3. The points F and G may be seen as a vanishing point at 4, because the elongation of the line provides for the amount of the foreshortening of the increased distance from 3 to 4. The extremity



indicated by H is seen apparently at 5. We say *apparently* because the extremity at H has not moved; it is seen precisely where it is located, namely, at H, though in looking over the line 1 2 3 4 5, H is seen as if in a direct course over the line 1 2, apparently a parallel course midway between the two principal lines A A and B B.

If we were to start out with a line as large as a thread at 1, to appear the same size at 3 the size of the thread must have increased to the size of the distance C D. Now instead of supposing these lines to represent two parallel rails on the ground, let the student hold the diagram so as to allow B B to represent a line over the ground surface, and A A a line parallel to, but above it. The dotted line A 3 would appear to descend to the point 3, and the dotted line B 3 would appear to ascend to the point 3, the vanishing point of the space D C. D would appear at 3 as the horizon on a level with 1 2. Now to be able to see the top of the pole H resting at I on the ground surface, it must extend to H to be observed at 5 on a level with 1 2. If the line B B were indefinitely extended, poles elevated from that line, to be seen on a level with 1 2, must be more and more elongated as they are placed more distant from 1, the point of observation. It can easily be seen by an unprejudiced mind that the increase of the length of the pole as at I H, in order that the top of the pole may be seen as at 5, is not due to the curve of the line B B, for it does not curve, but to perspective foreshortening or the vanishing of the visual area.

(CONTINUED.)

The earth's crust or shell is a circumference of about 25,000 miles, with a corresponding diameter of 8,000 miles. It is about 100 miles in thickness, and is composed of layers or strata of metallic plates, and of mineral and earth deposits. Inside this shell, at about one half the distance of the diameter, is the astral center, around which is the sun or solar sphere. Between this center and the circumference, in the first dimension of space, there are three atmospheres; the first one, that in which we live and breathe, is composed of oxygen and nitrogen; the second one, immediately above this, is hydrogen, and the third one is aether.

**BAPTISM AND THE AFRICAN.**—Under what power or energy will the infiltration of the two races, the white and black, begin? We are on the verge of the great and seventh baptism to the race of men. This baptism will be received, first, by the chosen few of the white race. The second degree of this baptism will come to the African people. This outpouring will be the respiratory afflatus of the supreme white spirit, which, being absorbed by the black race, will afford him that attraction for the whites that the black Egyptians had for the posterity of Joseph; that the Israelites had for the Medians, Persians, and Assyrians—the nations into which the ten tribes were absorbed.

Waste and supply are so equally balanced between the center and circumference as to comprise the system a perpetually self-creative and sustaining macrocosm, the emblem and assurance of immortality in the microcosmic form and archetype; namely, the human structure of mind and body.

## FINANCE AND COMMERCE.

### Reputation.

The debts of the world should be repudiated; having been fraudulently imposed by the creditor class, the claims of that class merit no consideration. The only fact we should keep in view is that men are enslaved through the mediumship of indebtedness. The mortgage is as effective in securing to the creditor the labor products of the farmer, as was the bill of sale in the hands of the slave's master in securing to that master the services of the chattel slave. The great common people of these United States face two plain, straightforward propositions, namely, liberty or slavery! Which is it to be? As the only method by which chattel slavery could be abolished rested in the abrogation—the repudiation—of the claims of the master, so the only way in which financial enslavement can be overthrown lies in the unconditional annulment of the fraudulent impositions of legitimized spoliators. The absolute necessity to every human life is opportunity to procure the means that prolong life; economic liberty is wanted instead of that wretched farce called political liberty, constitutional liberty. The so called constitutional rights of the producing classes, at the present, resolve themselves into slaving for usurers for a pittance or starvation. Because the burdens upon the people have been imposed according to law does not improve the complexion of affairs one iota. Chattel slavery was first initiated, then laws were made in its justification. By examining the law-making pertaining to finance, we will discover that a similar method was observed. A thing being constitutional does not make it by any means righteous. Chattel slavery was constitutional at one time, but the constitution was amended by expunging that great wrong. The financial provisions of the U. S. Constitution make that document as much a "covenant with hell and a league with death," as did the paragraph permitting chattel slavery. If debts had been unconsciously imposed, those who had committed the wrong should only be too ready to right it; as it is the result of their deliberate purpose, the wishes of the creditor class in the matter should not be consulted.

Herald it throughout all the lands of the earth! Repudiate all indebtedness! Break the bonds of Shylock! Like the trump of doom send forth the truth that debts—bonds—mean slavery; that indebtedness is more devilish, more shameless in operation, a greater evil than chattel slavery! The ever-increasing advantage accorded to the money kings is inherent in the prevailing system; no modification of that system will remedy matters; any currency that involves the necessity of interest-paying will also entail the eventual absolute enslavement of the debtor class. Identical operations will always bring about similar results. While the reform press, almost generally, contains disquisitions upon money, we hardly ever see any discussions on fundamental principles. The Supreme Court of the United States has decided—relative to the legal tender act—that *all money is fiat*. The one essential element, then, in discussing the monetary problem—the one we should never lose sight of—is this something called legal tender. What is it, or rather, how does it operate? Here is farmer Jones, who has received a notice from



the County Tax Collector, informing him that his taxes are now due and if not paid within a specified time will become delinquent, involving a penalty; in the last instance they will be collected by the sheriff. Well, farmer Jones, like the honest old soul that he is, hitches up old Tom and Jack and, after loading his wagon with wheat, drives to town to the tax collector's office. Going into the office he approaches the presiding genius with the information that he is there to pay his taxes. "All right," says the collector; looks over a ponderous volume and then says, "your taxes amount to \$20.50." Farmer Jones points out to his load of wheat; the tax collector looks up rather inquiringly at the queer granger and finally questions, "Well, have you got the money?" "Money, why, no," answers the farmer, "there is my wheat!" "What do you mean by your foolishness?" angrily blurts out the tax collector, "bring me the money for your taxes or I shall send the sheriff down to your place, and have him sell your wheat, your stock, your farm itself, if necessary, to satisfy this claim!"

The point we wish to make plain here is that government, by enacting legal tender, virtually outlaws real wealth, the products of labor. People are forced to borrow money because government insists on exacting money from the producers. By enacting legal tender money, government has enacted indebtedness,—slavery. Here is the vital point of the whole subject; metalism is only a subordinate factor. The people are forced every year to pay a certain sum of money; failing to do so, the government will, if necessary, confiscate the entire wealth in the possession of the delinquent. Legal tender money is a badge of servitude; it is as inimical to liberty as was the bill of sale to a black man in the South before the war, to the liberty of that black man. People are forced to go in debt; people are forced to promise to perform impossibilities; people are robbed of their homes because they cannot perform impossibilities!

Work as hard as you choose! Increase your productions a thousandfold! Tinker with the free coinage of silver! Issue more greenbacks! It will avail you nothing. You will only prolong the agony. There is only one remedy:—REPUTIATION! REPUTIATION! REPUTIATION!

*Federate for repudiation! Abolish legal tender!! Demonetize Gold!!!—Carl Gleeson.*

### VALUE CURRENCY.

The question is asked, "If you destroy legal tender money, what will you put in place of it?" A medium of exchange is essential under a system of minute division in productive enterprise. The absolute integrity of exchange is the necessary element to a peaceful condition of human fellowship. The problem of the day is,—how to insure equitable exchanges in human service. In the last analysis the exchange of commodities is merely a question of the exchange of service. A commodity is matter modified by human labor so as to meet a special need of man. Matter belongs unqualifiedly to all men; the only factor, then, to be considered, in exchange, is that of human labor or service embodied in the commodity. No matter how complex a commercial system, or how intricate its ramifications, the purpose is the exchange of commodities for commodities,

that is, barter, although the operation has been greatly modified. The old system of barter entailed a great waste of effort; the adoption of money was quite an improvement upon that method; gold, silver and other fiat money at certain periods of human development have no doubt performed a useful part in the upward trend of the race, but at the present period we must throw them overboard or they will sink the ship. Admitting that at certain periods of human growth and development, gold and silver were looked upon as pre-eminently desirable as media of exchange, yet the entire volume of gold and silver would prove entirely inadequate to even partially meet the vast and ever increasing demands of a world pervading commerce. The objections that we entertain against legal tender money reside in the fact that it entails the necessity of borrowing, consequently of interest and debt. Such would not be the case if the only element considered in commerce was human labor. Human labor is contained as much in a bushel of wheat or a pair of shoes as it is in a piece of coined gold. Why should labor embodied in a gold coin be specified as a legal solvent of obligation, while this character is denied to labor embodied in other commodities? The vast indebtedness of the world has been incurred because parliaments, congresses and other legislative bodies have bestowed upon gold, and to some extent silver, this unwarranted pre-eminence over other evidences of human labor.

The instability and the danger of our present financial system is due to the fact that its base is gold. With every form of labor products for a foundation of a currency, there would be no danger of a collapse. At the present time nearly ninety-nine per cent of all commercial transactions are settled by checks upon gold instead of gold itself. If checks, merely based on gold, are almost the exclusive medium of exchange employed in wholesale commerce, would not checks based upon any form of wealth perform that function quite as well? We believe that the process employed in wholesale commerce can just as well be introduced in retail commerce. Value is a proportion of labor as embodied in various degrees upon matter. To denominate the differentiated ratio of things, we employ units of account. The units of account current in the United States are the dollar and the cent. The cent is the smallest numeral we employ. The question here arises, How much is a cent's value? We can answer this question by asking, How much is a degree, Fahrenheit? If some one should go and catch ten pounds of fish in a day and his neighbor should offer him two dollars for the fish, we would be furnished with a satisfactory standard of value. Uniformity and exactness would be the necessary growth of human experience. Arbitrary attempts at defining them are always mischievous and prevent the elements of self-adjustment from operating.

The method of putting a value currency in circulation is not at all difficult; it should always be connected with the dealing in commodities, the currency issued being made redeemable in any of the articles stored in the new center of exchange. There is no need, in this article, to go over the whole process; it is simple enough; adopt the check system, now in use in wholesale commerce in the retail trade, and base these checks on any and every article of use ever called for and required in general exchange. This value currency

would not pay debts; it is not designed for that purpose. One thing is certain, there would be no occasion, because of it, to go in debt. We warn our readers not to be deceived by any of the plausible statements of legal tender advocates; they do not purpose to end the debt system—slavery—but to prolong it. The object of legal tender money promoters is, after making a loan, not only to become repossessed of the funds loaned but also to come into possession of the property pledged for its payment. The only way to get rid of debt is to repudiate it. The necessity of going into debt having been fraudulently imposed, all contracts involving debt are consequently impaired and are null and void according to law. There is no escape from this conclusion and we challenge contradiction.

*Establish equitable commerce! Repudiate all indebtedness! Abolish legal tender! Demonetize gold!—Carl Gleser.*

### Prosperous France.

France carries the heaviest load and has the largest debt. Everywhere in Europe, even among the smallest states, nothing is spoken of at present but armies, the increase of war materials, and, of course, new taxes.—*Figaro, Paris, France.*

Yet, in the face of such utterances of the French press, the champions of the free coinage of silver dare, with unblushing effrontery, to prate of the prosperity of France, ascribing that prosperity to the bimetalism obtaining in that country. It seems to us that the friends of silver are rather unfortunate in their illustrations by which to evidence the benefits to be secured by the free coinage of silver. Ignatius Donnelly—an ardent advocate of the free coinage of silver—has, in the last issue of the *Representative*, a group of famine-stricken Indian ryots, or peasants; it is a heart-rending scene. Mr. Donnelly, commenting upon it, censures the spoliators of that unhappy people in scathing terms. Well, India has a silver standard. Now, if the hardships, the poverty, the distress in this country are largely due to the malignancy of the gold standard, must we not draw the analogous conclusion, with reference to India, that the miseries of the people in that country are due to the relentless exactions of the silver kings? How now, gallant knights of the white metal? Evidently, the owners of silver are no more considerate of the well-being of the people over whom they are dominant than is the gold oligarchy where it prevails. The dollar of our daddies! forsooth, why not also the flail of our daddies, the stage-coach of our daddies and the spinning-wheel of our mummies? The great mass of so called reformers apparently has its eyes located in the back of its head, and, for that reason, perpetually looks backward. It seems never to have occurred to these gentlemen that there may be such a thing as going forward; that there is a better dollar than our daddies ever dreamed of.

Our nation is not going back to the flesh-pots of Egypt; no, no, a thousand times no! The desert in which we find ourselves today is dreary and desolate, entailing hunger and want. But our weary pilgrimage is nearly over. We stand almost upon the border of the promised land. Courage, comrades! Forward, comrades, not backward! Follow the Guiding Star of promise.

We oppose the free and unlimited coinage of silver because it is no remedy. One thing is certain,—the demonetization of silver resulted in a depreciation of silver. Is it not reasonable, then, to conclude that similar action taken with regard to gold will depreciate gold? Give the goldbugs a dose of the medicine they have given to the silverbugs and see if it will not settle their predatory habits. The depreciation of gold means an appreciation of all service, and the reduction of the price of all products.

This reminds us of a little story. Once upon a time there was a verdant granger who had planted a patch of potatoes. In the course of time the vines grew and waxed apace, but, sad to relate, they were infested by potato bugs. The industrious farmer was in a sorry plight, for, if something were not done, he certainly would have no 'taters. In this dilemma he went to his neighbors for advice. The first one said to him, "Well, old man, that is a goldbug; if you don't get a silverbug to go with it, you're out of luck." Another told him that if he didn't get some legal tender or government fiat bugs, right away, he would be a goner, sure. Finally, he met a man who told him to get rid of the goldbug and every other parasite that infested his crops. The farmer took the last advice and had a big crop not only of potatoes but of all the other good things that grow in field and garden; and he lived happy ever after.

The moral of this little tale is: *Demonetize Gold!—Carl Gleser.*

What influence is exerted upon gold by its monetization? The monetization of gold gives it a marketable valuation that it does not intrinsically possess. If the monetization of silver will have this effect, it follows that the same influence is exerted by the same process upon gold. If the monetization of silver makes it dishonest money because the government stamp gives it a marketable valuation and demand not intrinsic as a simple article of commerce, then the monetization of gold makes of it dishonest money for the same reasons.

Men ought, somehow, upon the basis of equitable adjustment, to provide for the interchange of values, in the which their relations to God, as children of a common parent, and their relations to one another, as common brethren, should constitute the governing factors. Can such a relationship obtain among men? If it cannot, among such as profess to be the redeemed children of one common parent, how can a brotherhood be expected to obtain among men who confess no allegiance to the center whom Christians (?) profess to love?

There should be some law or principle, in the economy of human transactions governing the relations of men with men, wherein money should not comprise the standard of confidence. If brother meets brother on the basis of mutual love to God, then God is the standard of their credit, and love to God is the groundwork of their relation; but if man meets man on the basis of the gold standard of mutual trust or confidence, then love to gold is the groundwork of their estimation of one another, and gold, not God, is the foundation of their mutual trust.



## SOCIOLOGY.

## Labor The Sovereign Power.

The whole problem of life can be narrowed down to the adjustment of the labor question. All religious life and power, all peace and happiness, must spring from the commercial question. Mankind can never attain to a state of quiescence until the central creative principle of being—that of collective and distributive energy—is understood and applied. Man has sinned. Woman has sinned. They have both violated commercial law and misused the sacred function of the commercial principle in its central (sex) relationship. The sex question, strange as it may seem to the novitiate in the science of biology, lies at the root of all financial, commercial, religious, scientific and sociological activity. The race has dissipated its brains in sexual indulgence, an indulgence encouraged by the clerical profession, by the medical practitioners and by so-called moral reformers. Love, they tell us, finds its supreme expression and gratification in the indulgence of sense. Notwithstanding the advocacy of such a fallacy, these same persons profess to be able to solve the labor question. When they cease to labor in the devil's interest by multiplying his kind, they may imbine some truth as to the solution of this paramount problem, but not before.

The life potency, the hidden manna, is the source of all life and wisdom. Jesus Christ was the greatest of the world's philosophers because in him was found no sexual waste. He was the microcosmic expression of the divine economy, the seed man. He was the tangible fruit of the reproductive force of all life; thus, embodying the commercial principle and expressing the highest possibility of sex energy, he, of all men, knew best how to apply it to ultimates. It is not surprising therefore to find him feeding the multitude of five thousand. As the commercial power of the world, he knew that the bread problem was the most practical and urgent of all problems, and that the quickest way to get in sympathy with the masses was to fill their stomachs. The trouble with the church, these days, is that it is trying to plant its religion on an empty stomach. It is attempting to feed the soul while starving the body. That religious system can alone prove a great and enduring moral and governmental force which, in its unfoldment, is able to supply the masses with food. The religious system of the future that can do this is the one to move the world.

If the clergy knew as much concerning the solution of the great labor question as they profess to know concerning the soul, they would not find themselves receding daily further and further from the people,—the great common people who are the life-blood of the body politic. The church boasts of its numerous edifices and many adherents, while at the same time the usurious banking institutions which it supports are daily crumbling, and vast bodies of men are becoming involved with thieving capitalists in labor disputes. Religion divorced from social problems is a flat failure.

The question of all questions which should occupy the minds of professed moral reformers is that of the equitable remuneration of labor. We abhor the word used here—*labor*,—for there should be no labor performed. Were the

term equitable uses applied by society, labor would be unknown. The word suggests and embodies the idea of drudgery, of enforced toil, of bondage. There is not a free man to be found in the competitive system, whether in the department termed capital or in that termed labor. There exists a continuous chain which binds them all. That chain is the curse placed on man for disobedience. He has earned his bread by the sweat of his face ever since its pronouncement.

There is more vital force expended by the yelling and anxious board of trade gambler than by him who hews wood and draws water. Mankind, universally, is in deep ignorance regarding the labor question. Were the non-competitive and reciprocal system of industry once established, the very devils who howl for each other's blood could not be hired to return to the existing order of things. Hell itself would revel with greater satisfaction and ease were the chains of competition removed and the various orders biologically existing in society adjusted.

The doctrine that the producer of wealth is the only factor to be considered in the distribution of the same, should be preached from the house tops, in season and out of season. He is the real capitalist. There is really no other. Suppose there were no money system in existence. Suppose that the products of all enterprise were swept from the face of the earth by some great disaster, nothing being left but man with the animal, vegetable and mineral kingdoms in their natural state, undeveloped by what the modern commercial world is pleased to falsely term capital. There would be no money system, no manufactures over which capitalistic lords may rule, no vast estates with their palatial castles to descend from sire to son. We have nothing now to depend upon in the development of nature's forces, but man's brain and muscle. Could some devil at such a time materialize with a piece of paper or metal upon which might be stamped \$5 or \$10 and offer it as an instrument whereby "to start business" or develop industry, he would be universally laughed at; yet the world today is, practically, just as dependent on brain and muscle, and just as independent of the stuff called money as it would be could such a crude system as mentioned obtain. Why cannot men see this? As soon as they take hold of this idea, as they assuredly must—although only after great suffering—the destruction of money is assured.

Value for value, not fiction, must be the criterion employed for the equitable adjustment of things. All capitalists and manipulators of other men's labor for personal profit are usurpers. The strong arm, backed by the active and healthy mind, is the sovereign power of the world; when that which is called labor rises in its majesty and might to the adjustment of the commercial question to the end that the masses shall be fed and clothed, capital and usury will experience a night of woe as black as hell. Let these usurping forces now prevailing in society prepare for their doom!—*C. J. M.*

Where the demand for an article is imperative and the quantity limited, the price will go up, and all other things, as measured by it, will fall in price. How blind to his own interest is the man who would make a medium of exchange out of such an article, unless he was largely interested in the product. Gold is that article.—*Farmer's Tribune.*

## American Patriotism and Its Enemies.

To those who embody the love of country, and who can view with broadened vision the spirit of indifference that is spreading its baneful lethargy over the ardor of American patriotism, the determination comes to arouse the nation from this influence. Some of the causes of this indifference are patent; a large foreign born population who of course cannot have inherited any love for this country, and who, in coming from monarchical countries, are not imbued with the spirit of free institutions; a large and increasing population of Catholics, who are bound to obey the decrees of the Pope of Rome, even though he command them to renounce allegiance to their country and disregard all obligation to governmental authority. Add to these natural factors of nonpatriotism the waning of patriotic sentiment in the native born American citizens—even in those descended from the Revolutionary Fathers) caused chiefly by their entire absorption in the money-making fever which is cultivating all that is evil and crowding out all that is good in the whole American people, and all other peoples likewise—and there is just cause of fear for the safety of free American institutions, and need of the cultivation of patriotism.

Numerous patriotic societies have been formed in the past twenty-five years for the purpose of fostering what remains of the sentiment in the adult population and of cultivating it in the rising generation. The two most active leaders in this work, today, Mr. William O. McDowell and Mr. James B. Upham, are wisely and properly expending their efforts upon our young people. Mr. McDowell "is an enthusiast for human freedom and for international peace." He is the originator of the liberty pole idea, which reached its first embodiment in the flag-raising from the liberty pole on the Navesink Highlands, April 25, 1893, from which the stars and stripes are henceforth to be perpetually seen, and whence, on certain anniversaries, the peace flag—the national flag on a broad white ground—will be unfurled. This liberty pole idea is to be extended indefinitely. Mr. McDowell also brought forth the idea of the Liberty Bell, an enlarged duplicate of the old Liberty Bell of Philadelphia, which is to travel from the World's Fair around the world, "ringing its appeal everywhere for liberty," and for "the Parliament of man and the Federation of the world." Interested in these and similar projects are Mr. Upham and his band of thirty or forty lads comprising the Lyceum League of America. Mr. Upham is very active in pushing the idea of patriotic cultivation in the public schools by appropriate memorial exercises; he originated the school programme for Columbus Day last October, and the school-boys' parades. He has also been instrumental in placing the national flag over the doors of thousands of school-houses. These and other patriotic projects have been aided by the navy of the U. S., also by the veterans of the late war who, no matter in what they are engaged, can never forget their allegiance to the country whose union they preserved and whose curse of slavery they removed at such fearful cost. The spirit that that struggle aroused in them is ever ready to encourage the rising generation and to voice its sentiments in the public assemblies of this work. The Daughters of the American revolution and other public-spirited ladies have also rendered assistance in

these enterprises.

This work, whether intelligently planned for the purpose or not—and undoubtedly some of it has been designed to that end—is a terrible blow to Catholicism, one of the worst enemies of American liberty and patriotism extant. The ambition of Catholicism to regain its lost temporal power and to reign supreme in both church and state has nothing to do with patriotism, except to exterminate it. The patriotic exercises in the public schools, which are gaining in popularity, are in direct opposition to the Catholic policy, and would speedily be abolished or transformed if the Catholic power could control in the schools as it has striven to do. America is the land of promise to which the faithful adherents of the Papacy look with eager, hopeful eyes—vainly look, we say—but we need not flatter ourselves that they will relinquish this hope without some sort of a struggle for its realization. Rather need we study the situation critically and see if we have an adequate force to bring to confront it. When we consider the growing popularity and wealth of the Catholic church, and with what subtlety it has wormed its way into every American institution—especially those of public service, for the purpose of either managing or undermining them until there is scarcely a city in the U. S. whose criminal courts and police service, and also street car and other public service is not under its control—we must confess that it is a power not to be underestimated nor despised, but to be met by open-eyed and free-tongued opposition, early and late. The strength of Catholicism lies in its unity and its plotting and scheming secrecy. We cannot well fight it under cover in the dark, but the time will come when it will have to come forth and openly strike its blow for supremacy. How are we fore-arming the nation for this and for other struggles that are brewing and which threaten to soon culminate together, or in rapid succession?

When we look the truth square in the face and see that the old spirit of freedom that led our forefathers to free themselves from British dominion, and impelled us to lift from our land the bondage of slavery, has so far died out that the average citizen, either native or foreign born, does not scruple to pervert the spirit of our Constitution and laws to aid him in gaining personal wealth and power; that the Congress and government is in the power of a plutocracy and is corrupt through and through; that the Protestant churches are becoming more and more divided through spiritualism, atheism, etc., and have absolutely no voice in state matters nor power to reform them; when we see that the rising generation is following as rapidly as he can in the footsteps of his father, what is the outlook for the cultivation of patriotism on a grand enough scale to preserve the national liberty? We condemn nothing in the work of these noble and patriotic people but their inadequacy to cope successfully with the great issues that are coming. This charge applies with equal force to every other reform effort. The weakness of the whole reform movement in its myriad lines of effort is its disjunction. It is not centrally nor even circumferentially united, therefore it lacks the one thing that would give it strength. It is this element of unity in the Catholic church that gives it its strength and makes of it a power to be feared, a power that will take an equally united force to overthrow.

Nothing is ever wasted or lost in the divine economy.



From the efforts that must fail if left divided and undirected, God is gathering and unifying an esoteric force that is formulating in an exoteric organic center, from which, when it has become perfected in its arrangements and ready for its work, will go forth the governing and directing power to carry out all reforms needed in the world. When the heavy, grasping hand of greed is stricken from its clutch upon the vitals of the nations by the power of God through his chosen instruments, and when this same power shows the fallacy and knavery of popish claims to exercise the authority of God by setting up in opposition the true Godhead and his kingdom in earth, all people will realize how far short of real reformation must have fallen all the so called reform movements.—  
*Alice Fox Miller.*

## THEOLOGY.

### CAN MAN BECOME A SON OF GOD?

"He that overcometh shall inherit all things, and I will be his God and he shall be my son." There is not a Christian in the world, outside of Koreshanism, who believes this statement. Let a man arise with the determination to overcome, and set himself at work to ascertain the principles involved in the injunction and promise; to search out the mystery of the law of God and apply himself, as did the Lord Jesus, to their fulfillment, overcoming within himself fallacies of belief and evils of life; to live in reality to the standard lifted up, and that man loses his reputation. He is a knave or madman in the estimation of the world, and in every way he places himself outside the pale of all human toleration. He is "insane," an "idiot," or a "crank."

The persecuting principle is the same in the church today as when the Lord of glory was murdered by those who professed to love him. There is no more religious, social or political toleration today than in any other period of the world's history. If there is an appearance of more, it is because the division of sentiment is such as to provide against a successful enforcement, by any one body against the aggregation of all others, of its bigotry.

### Apollyon, —The Destroyer.

"I slay to make alive." One of the most merciful revelations of our God is the manifestation of himself as the destroyer. It is ever true of truth that it is the most destructive as well as the most constructive thing in the universe. Truth, in the church, is the woman who is seeking to be made the honor and glory of the man—her Lord and Savior—which it is hers by divine right to be. She is in her innocence, which means not-in-sense, or in power to sense a thing. Continually deceived and—through legitimate love of adoration—ensnared, she yields to the seductions of a perverted love of power, until she finds herself in the grip of an adultery, whose children of sin are fallacies innumerable. In these progeny she must live to die daily that in death she may recover life through the wisdom of experience; that is, eat the fruits of her sin.

In the beginning of our era, the divine masculine principle, imparted by the spirit of the flesh of Jesus, instituted

an order of things which made all days holy. Primitive Christians knew that if one member suffered, all suffered; so they had their wealth in common and performed use daily for their neighbors,—the members of their community. They well knew that a man who failed to work was without right to eat. For a brief period they were obedient to the law of love, and had peace and abundance among themselves. On-lookers exclaimed: "See how these Christians love one another!" Pagans were converted to Christianity. These primary groupings of Christian communists were but virgin seed or firstfruits. They had to die to be reproduced as a great harvest. In the communal relationships begotten by love, all wants were so fully supplied by universal industry and the equitable distribution of its products that Christians could well afford to set apart a seventh of time—in accordance with the eternal divine law of sabbaths—for rest, which, if real, is re-creation. That is truest rest which most invigorates for continual activity in the chosen or essential vocation of a man. In a communal life, instituted and controlled by love which thinketh no evil, the individual man should be the best judge of his requirements; he will spend his seventh of time for rest in a way that will make his duty of service a continual joy, and weariness in well-done unknown.

"Rest is not quitting the busy career;  
Rest is the fitting one's self for one's sphere;  
'Tis loving and serving the brightest and best,  
'Tis toward answering; this, this is true rest."

In this wrangling of the inconsistent sectarian with the consistent worldling over the opening of the Columbian Exposition on Sunday, the sectarian does not seem to consider very profoundly the statement of our Lord that "the sabbath was made for man." If this be true, it is certainly each man's business to find out how he may best utilize the seventh of his time allowed him for his own recreation, that he may be able to spend the remaining six sevenths in the true worship of God, which is the service of humanity. The old assembly's catechism of the Presbyterian has as one of its leading questions, "What is the chief end of man?" The answer is, "To glorify God and enjoy him forever." This is a fine answer! It does not seem to have occurred to the assembly, however, to ask the question, "What is the chief end of God?" The Koreshan conception of the Scriptural answer to this question is that the chief end of God is to glorify man and enjoy him forever. This is good, for man could hardly be expected to do more for God than God is willing to do for man. Since God is love, in the very essence of his being, he is ever seeking to bring his glory and honor into his holy temple—the receptive humanity, in which he delights to dwell—that the glory and enjoyments of God and man may be in common, because of their unity. When God is manifest in Apollyon, the destroyer, it is because the animal man has rejected the union of God with himself, and has set up false Gods—such as the almighty dollar—in the temple of his being. He has degraded the glory of God—true womanhood—to be the slave of lust, which is "Moloch," the consuming fire of hell, and has laid upon his fellows (in whom he should find the God of love, as in himself) burdens grievous to be borne. God is denied the control of his chosen habitation because of the traditions of men who would be esteemed Gods while in the service of Satan. These traditions authorize and uphold laws which—

making men the wage slaves of the oppressor, the worshiper of the golden calf, six days of the week—seek to compel them to bow down to the institutions of an apostate church on the seventh. This church has ceased to convince men that God delights to dwell in humanity. In the true church

"The love of God is broader than the measure of man's mind,  
And the heart of the eternal is most wonderfully kind."

The church requires conformity to certain methods of posturing, and the reiteration of certain vain repetitions as true worship. The church requires the contribution of alms in the sight of men, and forces the poor man to feel that, as in his wage slavery he has nothing to give that will command the respect of men, he will only be tolerated and looked down upon as a burden to be carried. All these things are abhorrent to a sincere soul who has discovered more satisfactory methods of drawing nigh to God; when they exist, a state of disguised tyranny prevails and men are so really hindered from the true worship of the true God that the Lord of all—the judge of all the earth—finds it full time for the widespread destruction of abominations high in the esteem of the "heady, high-minded," scoffing, animal man, that the divine man, the soul hungering and thirsting for righteousness, may have a time of refreshing from the presence of the Lord. The hour of his *secret* presence *now* is. He finds none righteous, no, not one. All the flesh, humanity, is as corrupt as he found it more than eighteen centuries ago, but the power to redeem the mortal body, to clothe it with incorruption, has been acquired. The divine destroyer who ascends from the bottomless pit of sensual propagation, the source of mortality, has received it from above, that high and holy interior spiritual world, the abode of spirits of just men born of God after the spirit. From his mouth comes the sharp flaming sword of eternal truth, the very spirit of truth flaming with its vitalizing divine love. He must thrust it into every heart, into every domain; he must "slay to make alive." He must destroy the vile *debris* of ages of mortality that the earth may be renewed for the "glory of the ages to come" when the Gods shall walk with men. This earth will soon be the garden of the Gods. As the darkness deepens we know the dawn is at hand, and that Jehovah will walk in the garden in the cool of the day, the morning of a new age.

How shall the deep needs of the human soul, which is the microcosm of human society, be known by the central ego, unless the Lord of all—the continual sacrifice for all, and the eternal Savior of all—enter into them as deeply as love can go, to gain that perfect wisdom, the wisdom of experience utilized by divine intelligence? Having obtained it, who can strike such blows as He at the root of all evil, the root of the tree of the knowledge of good and evil which gives men the wisdom of the Gods without the love to apply to their hearts its teachings? Will this love, in the perfection of its wisdom, fear to robe itself in the filthy garments of our corruptibility, to reveal its all-sufficiency, its almighty ability to slay everything at enmity with itself, that the life of its own life—humanity—may be glorified with the glory which it is his to give and theirs to receive from the triumphant union of his wisdom with his love?

The golden calf sits as the abomination of desolation in the holy place. It is enthroned in the hearts of humanity.

The temple is defiled by its presence; there is no rest under its tyranny. It breeds legions of unclean spirits, who, today, feel the presence of their judge and cry out through the mouth of him who is the slave of them, "Away with Apollyon, he knows us only too well and rises up but to destroy us." "Out of the belly of hell" he has cried and the Lord has heard him to deliver him and to use him as the deliverer of every captive. He has anointed him and girded him; he will go before him to take away our power and our dominion and to cast us down into hell, where we belong, to be consumed by our own lusts. When the work of our God as destroyer is ended, and the hidden riches of his wisdom are freed from the cover of the dust of ages; when darkness no longer covers the deep ocean of God's love; when man shall no longer say to his fellow man, "know the Lord," because all "know him, from the least to the greatest," then on the work of the hands of all men will be written holiness unto the Lord; then every day will be the Lord's day; then every service will be a thank offering; then loving appreciation will look from every eye; then motherhood, fatherhood, sisterhood, brotherhood, in its divinest tenderness, will be felt radiating in life-giving power from the man created in God's image and likeness, the reproduction of that holy seed, the man Christ Jesus, whom to know aright is life eternal.

Ye unmerciful judges of men, in whom the Spirit of the Lord is *not*! ye men who grow proud, fat and pompous on the fruits of other's toil! who rent your houses and lands for bells and brothels to pay the rent of your pews where you sit and mock the true God, saying to that brother who has had to work at the World's Fair grounds seven days in the week to pay the dividends on the stock that shall enable you to be his oppressor a little longer, "Thou shalt do no work but the cursed work of keeping yourself in my slavery, by upholding that apostate church that bows down to me that it may eat of the fruits of my oppression of you;" beware! the firm, tender hand of the Almighty's destroyer will tear off your masks of infernal hypocrisy and show you to be the very Dives of the parable, whose place is on the Lord's left hand, and your only way of escape by the fire of destruction which will bring you to that humiliation of forcing you to pray for one drop of the water of life from him whom you have despised and rejected! Humble yourselves, and instead of dictating to your fellows—whom your love of money keeps in wage slavery—how they shall spend their hours on the so called sabbath of God, ask yourselves if "holiness to the Lord" is written on all your commercial transactions six days of the week; ask yourselves if, in every day's business affairs, the spirit of the holy dictum "in honor preferring one another" animates all your actions to your co-workers; ask yourselves if, in your zeal to close the Fair on Sunday, you sat down and considered, saying,—“Now I have three hundred men in my employ; if I try to make a law that they shall not see the Fair on Sunday it is but Christian that I should arrange to have them free to go on Monday, for I'm going myself, and as my stocks draw dividends on Sunday, Monday and every other day—whether I'm at the church or the Fair—my men must have their wages on Monday that their wives and their little ones may not go hungry. Then too, their wages hardly keep them in comfort, anyway, while I live in luxury, so I had better furnish the admissions to the Fair as well,—just



to see if they want show a little more respect for my religion and come to my church, where I keep the pews free and take a back seat myself, for, as I sit in luxury at home, I shouldn't seek to monopolize it everywhere, least of all in a church of Jesus Christ, the great communist, whose spirit made his followers sell all their goods and turn the proceeds over to the holiest of their number to be used for the good of all." Would any of the clergy of today ask, "Is this man sane? He won't have money enough left to build the stone church and send me to Europe!"

Alas! Alas! Lord, in thy divine tenderness, destroy that which is false; re-create that which is true to truth! Destroy sin and the systems of sin, but save the sinners, of whom each of us has reason enough to feel himself to be the chief.—*Bertha S. Boomer.*

### SALVATION.

"The salvation we should covet is faithfulness. Not the acceptance of a saving scheme proffered from without, but loyalty to a saving grace springing from within. Not acceptance of a popular belief, but the dispensing of kindness."—*J. L. Jones, in the Manifesto.*

"And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing." "For other foundation can no man lay than that is laid, which is Jesus Christ." "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." "For the Son of man came to seek and to save that which was lost." "Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted Word," (Logos, Christ) "which is able to save your souls."

The prevalence in the religious and professedly Christian press, and among professedly Christian ministers, of sentiments such as that quoted in the beginning of this article, shows conclusively how thoroughly the virus of infidelity and disbelief in the power and ultimate efficacy of the blood of Jesus the Lord, to accomplish the salvation which was promised, have leavened the thought of men. In this age of the exaltation of vested property rights and utter annihilation of human rights, or the rights of men, religionists seem to have lost all idea of what salvation—as it is promised in the Scriptures—is, and what it implies. Jesus, through whom it was to come, declared, "I am the way, the truth, and the life." To what was he the way? To that which was promised in his name, to wit, salvation. But salvation from what? From death spiritual, and, as a result of that, from death physical. But how was he, is he, the way? Being the divine or God seed he was the way to the God life, just as the wheat seed is the way to the wheat life. Said Jesus, "My sheep hear my voice and I know them, and they follow me: and I give unto them eternal" (age-long) "life; and they shall never perish, neither shall any man pluck them out of my hand." But the seed wheat becomes the way to the wheat life by being sown in its own environment, and impregnating with its own life quality and appropriating to its own needs and uses from that environment, thus reproducing itself multiplied, each individual grain possessing

the same quality of life which the seed had. Precisely according to the same analogy will Jesus, the divine seed, (in the harvest, the end of the cycle of his reproduction in the humanity which received him, the good ground in which he was sown in the form of Holy Ghost in the beginning of the age, thus imparting to that humanity age-long life, just as the wheat kernel when sown imparts to the developing wheat plant the life of its age of reproduction,) save through into the God-quality of life the persons who in the beginning of the age received the divine or God seed—the Holy Ghost.

Previous to that harvest, which is the resurrection of the dead in the persons who are the subjects of it (who will no longer decay and rot in the grave, as Jesus, the seed from which they sprang, did not), the persons in whom that harvest is now maturing, will be unsaved, subject to death spiritual, and hence to death physical, and so to re-embodiment, just as the germs of the maturing wheat plants die, transmitting their life to other more matured germs. After that harvest, the re-produced and harvested crop, the sons of God (just like the seed sown, to whom Jesus has finally and perfectly given "eternal life," the life of the seed, which was himself,) will, in the expressive Greek phrase, be saved through into eternal life, will not die and rot in the grave any more. For and in them will be realized the sonship, falsely rendered adoption, "to wit, the redemption of our body," for which Paul waited and longed. Their corruptible will have put on incorruption, and their mortal will have put on immortality.

This only is the salvation promised in the Bible in its ultimate and final degree. As a promise and earnest of it, Jesus supplied men's physical wants; when his Spirit entered his disciples, they immediately sold their possessions and had all things common, supplying every man's physical needs. A salvation that is concerned only, or mainly, with the soul, and disregards the body, is not the salvation which Paul preached and to which Jesus is the way, albeit it is the only one now to any considerable extent preached and expected among men. If there is to be an eternal, age-long life of the soul there must be an age-long life of the body in which it dwells, and a salvation that has not reached that is not the salvation to which Jesus is the way. Talk about any other salvation, like that at the head of this article, with which the pulpit and religious press of today is replete, is an effort of the adversary to confuse men's minds.—*O. F. L.*

### Prof. Walt's Lecture.

As a starting point of his discourse the speaker read from the second chapter of Genesis. "These are the generations of the heavens and the earth when they were created, in the day that the Lord God made the earth and the heavens, and every plant of the field before it was in the earth, and every herb before it grew."

Creation was the conjoining of the higher God life in man with the lower animal life which begins whenever he so wills it, moved by influx of the higher, or Christ principle. Thus was evolution or creation in man preceded and caused by involution from God who "made every plant of the field before it was in the earth and every herb of the field before

it grew." This evolution and involution had not, as Koresnans teach, and as nature everywhere illustrates, the relation of seed to the gestated and, at the expiration of its cycle, at the harvest, matured crop just like the seed sown, but was continuous like that of the so called scientist, ever approaching the perfection of its kind by the implantation of higher germs. Even Jesus, who had overcome in his life, did not yet reach a state in which he could do no wrong, although, as the speaker admitted when questioned, God dwelt in him and he would not say that he dwelt anywhere else. Jesus was not the same as God and it cost him an effort to live according to his own plan. Although speaking of the idolatry of Christ worship, when questioned, he did not claim that it was idolatry to worship Jesus. In conformity with his other utterances, which were like those of the ancient oracles of the Greeks and Romans (usually ambiguous and capable of two or more differing explanations), the speaker said, "truth is relative; the Bible, dual, as is man." There were words that had body and soul, and yet were not persons as Jesus was. The multitudes that Jesus addressed were esoteric, and not exoteric multitudes. God is not personal in the ordinary meaning of that term, yet He is personal in a way. As though personality were not personality, one and the same thing in whomsoever it is found!

In these times of tearing down the old, preparatory to building the new order of things, the new heavens and new earth wherein shall dwell righteousness, such plausible preachers of error, not having in themselves the development that fits them for builders of the new order of things, occupy, in the van of the army of human progress, a necessary position as sappers and miners, and Koresnans would not by any means forbid them though they follow not us, even if it were in our power to accomplish it with a word.—O. F. L.

Abraham Lincoln never drank, used tobacco, nor swore. And yet he had the advantage of no Sunday-school, there being none in his youth, at least in the part of the country he lived in. He was not noted as an especially pious lad, and in after years, some friend asking him how it was that he escaped practices which in his day were nearly universal among men and boys, he simply replied: "I just thought it mean to indulge in them, and having got in the habit of letting them alone, I never broke the habit in all my later life." The career of Abraham Lincoln is the best comment of this undoubtedly true story.—*Temperance Magazine*.

No power divine or human can give to the spiritual man that which he refuses to accept. As the physical man must eat and digest food to have physical strength, so the spiritual man must partake of and digest divine truth before he can manifest spiritual power.—*World's Advance Thought*.

The hope—entertained by the genuine Christian—of immortal life through the resurrection is consummated in the final ascension of the church, through the new and living way, foreshadowed by the Lord in his theocracy.

A man should never be ashamed to own he has been in the wrong, which is but saying in other words that he is wiser today than he was yesterday.—*Pope*.

## PUNGENT PARAGRAPHS.

The hardest thing to believe is to be-leaving off sin.

The cream of society is the perfumed scum of its corruptions.

When a man jumps overboard to drown, he is over-bored with himself.

A sure way of making a good man better is to tell him of the evil there is about him.

Who keeps the cow that gives the milk of human kindness? She must be most dry.

If religion is worn as a cloak, the attire of our virtue must be the ball dress, it's so scant.

"All doubts come from the devil."—*Ram's Horn*.

Still there is no doubt about the devil.

The bird of ill omen feathers well its nest with the foolish expectations of the self-satisfied rich.

If some people had the power to move mountains, they'd be mountin' their neighbors' possessions in hot haste.

The Geary law seems to be all out of gear, and likely to throw our friendly relations with China out of gear, also.

A great many seem to take God as they would a shoe cobbler,—that He will repair their souls for so much prayer and praise.

Must have lady barbers in Missouri and Philadelphia, as it is said to be a *miss-demeanor* in those places to shave a man on Sunday.

God is no respecter of persons, yet many supposed Christians hold their blood relations in higher esteem than they do him.

Most men hold to a creed, not because they can give it rational credence, but because the church fathers decreed it from away back in the dark ages.

Where two or three first-class musicians get together there is wrath in the midst of them. The World's Fair experience is no exception to the rule.

The belief in an eternal hell is a good poke yoke to put on a great many professed Christians; it keeps them in their own wood lot, and makes life and property safer.

If an itinerant peddler may be a vender of tin-ware, does it follow that an itinerant preacher is peddling the gospel for "the tin"—a tin-ling cymbal, as it were?

Jesus Christ took no wife, and denied his mother,—yet all mankind is seeking to wed, and is teaching that a mother's love is the next most sacred thing in all the earth!

The daily newspapers estimate their readers to be a set of gamblers, thieves and libertines, as the character of the news they dish up is chiefly of interest to that class.

The *Ram's Horn* decries the Christian and moral character of the Spanish duke, because he patronizes bull fights and Sunday athletics. Well, the *Ram's Horn* patronizes and upholds a financial system whose logical results encourage the bull and bear fights of the exchange, which gore humanity much more cruelly and injuriously than the animals, or than Sunday is injured by the duke's pastimes.—*J. S. Sargent*.



## SHARP CUTS.

We cannot trust this government of the people any longer.—*Senator Hoar.*

There seems to be but one remedy—a class of land owners and tenant farmers, similar to England.—*New York Times.*

Labor is man's great function. He is nothing, he can be nothing, he can fulfil nothing, without labor.—*Orville Devere.*

The term civilization was invented as a satire on modern society. Only a desperately ignorant person will use the word seriously.—*Mystic Herald.*

Our people imagine they are free because they meddle a little in politics. The facts are, the controlling forces sweep steadily forward on lines that indicate a despotic spirit.—*New York Herald.*

In a great and difficult undertaking it is quality which counts; not numbers. The three hundred of Gideon's band achieved what the thirty-two thousand from whom they were chosen could never have accomplished.—*Judson Smith.*

The recent "flurry" in financial circles resulted in the failure of a large number of business firms as well as banks—national banks, too. If Uncle Sam's people could catch on to the fact that this "greatest financial" system of ours is a fraud, things would be different.—*Advocate.*

The majority of men are so cramped in the sphere of their conditions that they have not the courage to emancipate themselves even in thought; and if one finds a few here and there whom the contemplation of great things renders incapable of petty ones, one finds very many more whom the practice of petty actions has rendered incapable of grand deeds.—*Vauvenargues.*

The man who calls attention to the finances will meet with persecution and sneers of derision. His name will be blackened with all the epithets so familiar to the servants and attorneys of the money lords. His attention will be called to other subjects as diversions. All this proves that the discussion of money and its conquests are the themes that money lords most dread.—*John Davis, M. C., in Journal of the Knights of Labor.*

"Oh, why is there no angel to stand by with a flaming sword, and warn young girls what married life really is?" she cried. "No one tells—no, not one living soul—what we have to meet. The parents that give us away, the clergyman that binds us, the books we read, all lead us to the altar and leave us to our fate! Who could dream of what I've suffered in half a year? And what help have I? None—God help me—none!"—*The Century Magazine, May, 1893.*

Straight up and down, morally, mentally and physically, will the worker become only when he can see himself fully as the consumer, and realize that only in that capacity is he the absolute equal of every other man. That will straighten him morally, for he will move among peers. When he refuses to serve anyone in any capacity except upon the basis of an exact interchange of service as consumers, the burden of life will bear but lightly upon him.—*Mutual Aid, New Brunswick, N. J.*

## Paul's Message.

## A Ringing Word.

BY U. N. CARSON

"If sin-hating Paul were to visit	This way,
Would not this be a message, 'How is it,'	I pray,
That tenement need,	
And monopolists' greed,	
Such groans from God's children elicit,	Each day?
"I licensed no heathenish altar	In Rome;
For no craven peace did I falter,	Like some.
For Christ and His cross,	
All money was lost,	
Nor dared I for Heaven to falter,—	My Home.
"Not peace, but a sword, have I brought you,	Christ said;
To free you from evil, He taught you	And bled.
But what do I see?	
No man of you free!	
Denying the Savior that sought you,	Instead.
"How long will church members be chore-men	To fraud?
And serve these accursed Devil's foremen	Abroad?
Behold! the Lord's name	
Is dishonored in shame,	
And Judas is leader of more men	Than God.
"Your Savior found many to slay Him,	Of old;
And pain for His love did they pay Him,	Untold
And ye, with your light,	
Ye have crucified Right,	
And licensed vile man to betray Him	For gold.
"Oh, let no fresh thorn crown be given	His brow!
Nor never His aids to be given,	Allow.
God bids thee arise,	
With wrath in thine eyes,	
And for Him, and for Home, and for Heaven,	Strike Now!"
Farmer's Voice.	

How much longer, in the light of a new revelation, can the modern priesthood administer what they call the sacrament of the Lord's supper; partake of the flesh and blood, as they call it, of the Christ, which, if symbols mean anything, signifies the appropriation and assimilation of the substance of the Lord's body and blood, (which means his life) and not acknowledge the law of absorption as a fundamental factor of immortality?

Energies are but the product of atomic destruction; atomic depositions are, in turn, the transformation of spiritual qualities to material manifestations and forms.

There can be no righteous exchange that is not equitable.

## THE LATEST SPOKEN.

**DEBTS OF NATIONS.**—A prominent New York banking company has recently published an approximate statement of the debts of the principal nations of the civilized world:

Great Britain and Ireland owe about \$3,350,000,000, less sinking fund—\$87.79 per capita.

France owes about \$4,400,000,000, less sinking fund—\$116.35 per capita.

Prussia owes about \$1,100,000,000, less sinking fund—\$37.03 per capita.

Spain owes about \$1,251,000,000, less sinking fund—\$73.85 per capita.

Italy owes about \$2,324,000,000, less sinking fund—\$76.06 per capita.

Austria-Hungary owes about \$2,806,000,000, less sinking fund—\$30.70 per capita.

Russia owes about \$3,491,000,000, less sinking fund—\$30.70 per capita.

The United States owes about \$1,500,000,000, less sinking fund—\$13.84 per capita.

About 770,000,000 people of all other nations besides ours have a debt of about \$26,000,000,000, or \$33.30 per capita, and \$750,000,000 to \$1,000,000,000 gold in sight to pay it, or about \$1 per capita.—*San Diego Vidette*.

**SENATE AND RUSSIAN TREATY.**—A correspondent of a Southern paper charges Senator Mills, of Texas, with saying, in the secret session of the senate, when the treaty with Russia was considered, that the men of America could not be depended upon to throttle the masses, and the Czar of Russia was willing to furnish American plutocracy an army in exchange for the return of Russian refugees. We can scarcely credit the statement, and yet, when we consider that what was done, or said, was in secret session, and so entirely un-American, it gives rise to the suspicion that there is something in that infamous treaty,—some secret understanding that, as yet, the public has not even a suspicion. We do not know the sources of the correspondent's information beyond the statement that it "leaked out," but, considering what we know otherwise, we are of the opinion that it is time to closely watch treaties with foreign nations,—to watch our United States Senators, and demand of that body that, in future, its sessions shall be open to the world. Any body of men who could ratify the Russian treaty ought to be driven into exile. They are utterly unworthy to be American citizens, much less United States Senators.—*Kansas Agitator*.

**THE POWER OF THE MONEY LORD.**—After the Napoleonic wars, by the contraction of the currency under the Peel Bill, four fifths of the land-holders of England lost their lands through foreclosures and sheriffs' sales. In 1816 there were one hundred and sixty thousand land-holders in England. In 1826 there were but thirty thousand. In the space of ten years there were one hundred and thirty thousand cases in which the money lords compelled the landlords to 'quit' and give up their estates. At the present time there are several millions of mortgages on American homes. It was the con-

traction of the money after the war of the sixties which compelled the mortgages. Men cannot do business safely with falling prices. They fall behind and must borrow. As business fails, borrowing increases. During the time of falling prices this country was one vast pawn shop, with loan agencies on every corner, as long as there was anything to mortgage. That was the seed-time of the money-lords. Their agents were active and every man was accommodated with money on Shylock's terms. The same falling prices which compelled the borrowing now prevents the payments. So the harvest is certain. No failure on account of floods, droughts or hailstorms. The money-lords' harvest time is now here in America. Lands are swept in daily at half the cost of improvements or for the mere court expenses. Hon. Joseph H. Walker of Massachusetts recently stated in the House of Representatives that the farms of New England, from one end of that country to the other, are now selling on, the average, at about one half the cost of the improvements. There are, daily and weekly, thousands of cases in this broad and happy land of freehold homes in which the money-lords send to landlords notice to quit, and they obey the mandates most promptly.—*John Davis, M. C., in Journal of the K. of L.*

**A BLESSING TURNED INTO A CURSE.**—Machinery has supplanted the workman till it has become a curse, as great as that anomaly may appear. Inventors of machinery, as a rule, are poor workmen, but their labor-saving devices should not rob them of a living or any of the comforts thereof. Instead of increasing his wages in proportion as he invents machinery to supplant labor, capital cuts him down till by working twelve hours a day he is unable to make more than a bare living for the time he can get employment, going poorly clad, the laughing stock of those who live and grow rich off his earnings. This is a wrong that is growing so much worse, right along, that it will soon call for redress. In the history of all the past, the people have never had sense enough to go about it in time to settle it in a sensible way, and it looks as if we would be no exception to the rule. They have gone on working the poor beyond their power to properly educate, just as we are doing, and retribution was had in carnage, bloodshed and rapine. No time should be lost if the American people would avert a repetition of the scenes enacted in Rome at its destruction, or those of France only a hundred years ago.—*Oregon Populist*.

**THE WAR SPIRIT IN MAN.**—Our art stores, each week, display their different wares in their windows. It is a study of interest for one interested in the quirks and foibles of humanity to watch the crowds that haunt these windows and also those who pass them by. For example, let the finest etchings, engravings and even paintings of masters be displayed, and the crowd surges by; here and there one stops and glances at these poetical and sympathetic reflections of superior minds and then passes on. Again, at rare intervals, you may see a person whose brain and artistic taste vibrate to the happy touches of nature beautified, and he gazes with rapt amazement upon the fairy handiwork of man's pencil, chisel and graver. But alas, these are few.

The display in the window changes, and lo, a crowd appears. You haste from afar off and say, this must be a masterpiece;



but before you reach the window a discordant blaze of color startles your sense of harmony, outrages your sense of the artistic, and drugs your love of the beautiful. On nearer view you see the gorgeous daubs of color representing, or pretending to represent, fields of battle; men in the throes of death, horses shrieking with pain; even lads with clots of blood upon their fair young foreheads and the hate in their eyes (that should beam only with innocence) from the hellish lust that breeds war.

Men stop at times, long enough from their frantic chase for the dollar, to wonder why we have war. When one of these retrospective moods comes over you, think back to the time when you loved to hold a fly by one wing to hear it buzz with the other; how you pulled the dog's ears and the cat's tail just to see what they would do. How you were given a uniform or at least a soldier cap, a drum and of course a gun. How you pointed the gun at an elder playmate or mayhap a parent, they pretending to be sorely wounded or dead. Then how you were allowed to carry an elder's game while hunting innocent rabbits that frisked with joy the moment before, harmless and useful birds that beautify nature and aid its economy better through their living than death. Free yourself of the accumulated superstition of ages and tell me, have not these things a tendency to degrade and develop the baser nature in man? Why should men hunt, tear and wound the free deer of the forest or their own brothers on the plain?

When you see innocent children, impressible adolescence, grey haired parents; aye! even women heavy with child wrapt in almost the earnestness of death before horrible pictures of carnage, bloodshed and war, you may well say the war spirit lingers in man.

What has war ever accomplished beyond demonstrating its futility to do anything but further enslave the poor and add to the "laurels" and possessions of the conscienceless? It has always been the aggrandizement of the robber chief, and of later years our monopolists, for the exploitation of those who toil.—*Populist Voice*.

**SLAVERY.**—There are more slaves today in the United States than ever before. When Lincoln called for volunteers, four million slaves gave up all their earnings, above what they must necessarily consume for food and clothing, to masters. Let us see how many we have today. The Bureau of Statistics shows nine million mortgages in the country, averaging \$450, aggregating \$4,050,000,000. The annual interest on this amount at seven per cent is \$283,500,000, which must be paid by somebody. If the wealthy pay part of it direct, they make it off the laboring class, so the laborer has it to pay after all. The average laborer cannot count on saving, above the living expenses of his family, more than twenty-five cents per day, and at this rate it will take all the saving of three million six hundred thousand men to pay the annual interest on these mortgages. Since at least five persons constitute the family of each one of these men it means that eighteen million people are to be restricted to the barest necessities of life in order to meet the demands of this mortgage system. A million of the best sons of America died or received wounds that slavery might be eradicated from our country, and eighteen million wage slaves still

struggle under hard masters in this land of the free.—*The Progressive Farmer*.

**LET THE GOOD WORK GO ON.**—Press dispatches have it that Cyrus Corning, at one time a Populist, is the originator of a scheme whereby he hopes to do away with money. His plan is to establish exchanges in different parts of the state, to take the place of the ordinary store, where the purchaser can trade whatever commodity he has for whatever he wants in the store's stock, or can take checks in exchange which will be honored at any of the exchanges. The farmer can also deposit his money with the exchange, and checks will be loaned, secured by collateral, without interest. Such an exchange has already been established at Bennington, Kan., and a second one will soon be in operation at Topeka. The exchange at Bennington has in stock \$7,000 worth of goods.—*Republic*.

#### In Review.

*The National Popular Review* for June, an illustrated journal of preventive medicine and applied sociology, is, as usual, replete with well written, instructive matter.

Published by J. Harrison White, 701 Schiller Building, Chicago, Ill., and San Diego, Cal. Subscription, \$2.50 per year. Single copies \$0.25.

*The People* is the name of a bright, well edited reform paper, devoted to the exposition of the labor exchange and kindred direct reformatory effort. Subscription, \$1.00 per year. Published by Cyrus Corning at Topeka, Kansas.

#### The Mistletoe and its Philosophy.

The above is the title of a small but very interesting work from the pen of Peter Davidson of Loudsville, White Co., Ga. Price postpaid, \$0.28. It is wonderful what a vast amount of highly instructive information has been compressed within the compass of this truly wonderful volume. Its perusal was a genuine treat, and yielded an insight into the vast erudition of the scholarly author. We bespeak for it a favorable reception from the increasing numbers of occult students.

In the presence of poverty, the landlord is all powerful. But when he meets the money lord he meets his master. Landlords never give money lords notice to quit! The game is always the other way. The money lords can evict a whole nation, when they have the opportunity, by a single move on the financial chess board. And they have often done as much, as in England from 1816 to 1826, and in the United States from 1896 to 1898, if this Shylock harvest continues.—*John Davis, M. C., in Journal of the Knights of Labor*.

Enter into organic unity and legislate yourselves into the rightful possession of what is your own.

Those who go for berries should not retreat from briars.—*Farmer's Wife*.

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All desiring to hear the doctrines of Koreshanity discussed should frequent these meetings, where they will be cordially welcomed. On the first Tuesday of each month the meeting of the Society is devoted to the transaction of its private business. None are admitted to these meetings but members of the second court.

Those desiring to unite with the Society Arch-Triumphant must do so through cards of application furnished by Mrs. V. H. Andrews, Secretary, Beth-Ophrah, Washington Heights, Chicago, Ill. The Home—Ecclesia—cannot be entered except through the Society Arch-Triumphant.

There are services every Sunday afternoon at 8 o'clock at Beth-Ophrah, Washington Heights. Public invited.

The WOMAN'S MISSION meets every Friday at 2:30 P. M. at Beth-Ophrah, Washington Heights. Ladies are invited to attend these meetings and investigate Koreshan Science.

The GOLDEN GATE CAMP, S. A. T., holds its meeting every Tuesday eve. at 8 o'clock, at 102 O'Farrell St., A. O. F. Building, Room C., San Francisco, Cal.

Also, a Woman's Mission Thursday afternoons at 2 o'clock at 2512 Fillmore St., San Francisco, Cal.

The residence of the secretary is at 1227 McAllister St., where any information may be obtained.

The DENVER BRANCH of the Woman's Mission of the Koreshan Unity meets every Thursday afternoon at 2:30 P. M., at the residences of Mrs. C. L. EASTMAN, 837 Evans St., Denver, Colo. Ladies are invited to meet with us, and investigate Koreshan Doctrine.

CAMPUS SAGITTARIUS of the Koreshan Unity meets every Tuesday evening 7:30 o'clock, at the parlors of Mrs. Wurtemberger, 428 Washington Street, Portland, Oregon. Mrs. Ella M. Castle, President. These meetings are open to the public, except the first Tuesday in the month.

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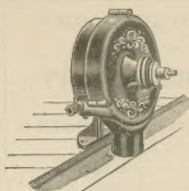
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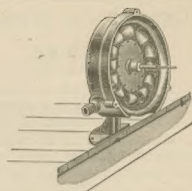
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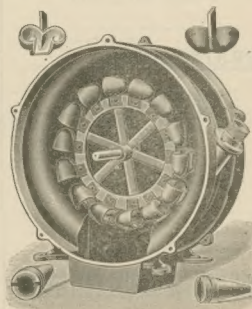
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